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THE CAMPUS

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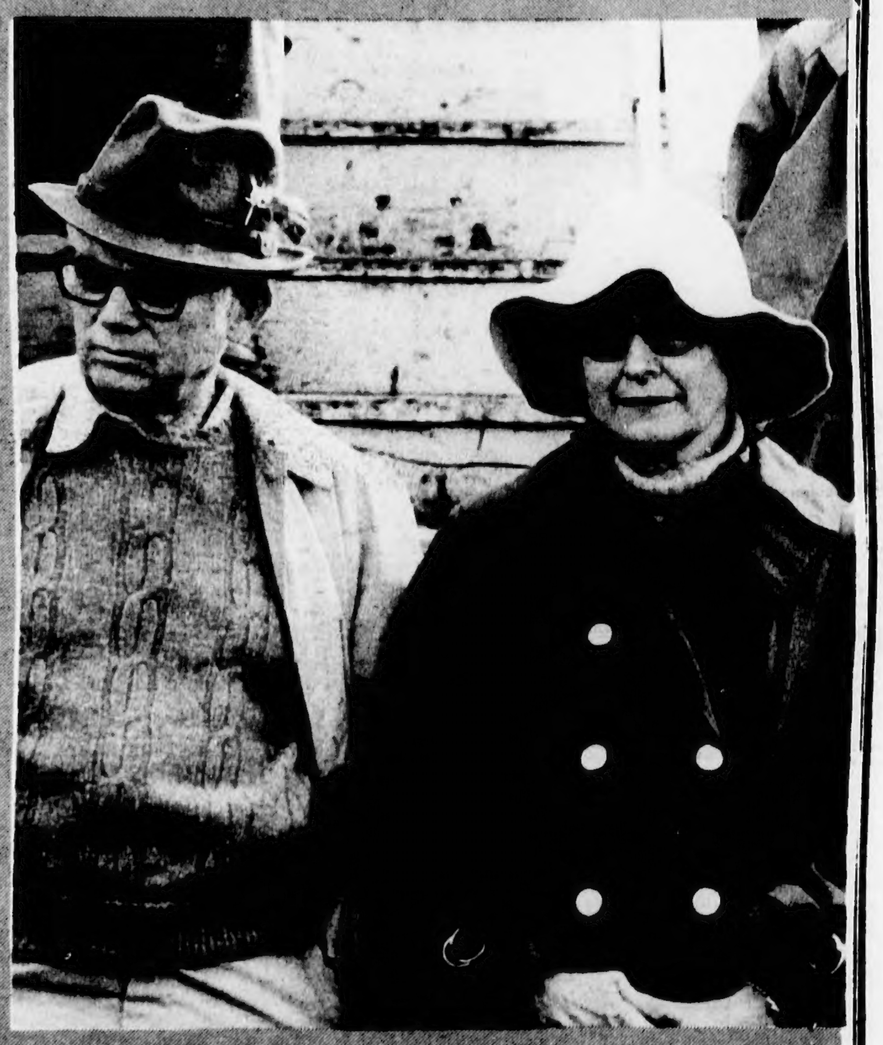
PHOTOS BY SKIP ATWATER



Paintings of Nineteenth Century Vermont: "Art of the Attic"

The only showing in the state of "Art Out of the Attic," a collection of early American paintings from Vermont homes, opened last Saturday at Johnson Gallery and will run for the entire month of October. It is open daily from 1-5 p.m.

The show, an exhibition of 19th Century American works gathered from throughout the state, is sponsored by the Vermont Council on the Arts, Inc., Montpelier. The 75 paintings were selected from some 300 paintings by a team of art historians as representative of 19th Century art found in the state, according to Arthur F. Williams, program director of the Council on the Arts. About half of the paintings exhibited are anonymous, Mr. Williams said, and the others are by well-known artists such as Charles Heyde, James Hope, Thomas Chambers, Samuel Colman and Frederic Remington.

"The purpose of the program," Mr. Williams said, "is to rekindle interest in American art that Vermonters had inherited or stored away in forgotten rooms. This is in keeping with the recent attention being paid to 19th Century art at the Metropolitan and leading New York art galleries." Mr. Williams added that "we believe some of our discoveries will be interesting to art historians."

Paintings for the exhibit were chosen by Barbara Novak of Barnard College, Mr. Frankenstein, John Wilmerding of Dartmouth, Alice Dibble of Shoreham, Bradley Smith of Shelburne, and A. Richard Turner, chairman of the ART Department.

Middlebury Women's Liberation is sponsoring an open symposium on Sunday, October 11 at 4 p.m. in SDU B. There will be several informal co-ed discussion groups and topics will include: 1) Sex and the Single Student; 2) The Biological Nature of Women: Inferior or Superior?; 3) The Role of Undergraduate Education at Middlebury for Women: BA or Mrs. Degree?; 4) The Mother-Father Role Figures in the Family; 5) The Economic Position of Women; 6) The Women's Rights Bill.

Assist, Volunteer Student Group, Offers Information on Drug Use

ASSIST, formed last year by a group of students concerned with the possible dangers of chemical drug use, will continue its services this year. The members of the group will help students having a bad trip or those who have questions about drug use in general.

A central number, connected to a set of three phones in students rooms, can be used to contact the group. The number is 7555 and may be called any time of the day or night.

Each of the members of ASSIST has had personal experience with hallucenogenic drugs. The names of all callers will remain strictly anonymous. There is no connection whatsoever between the college Administration and ASSIST; the group is completely student-run.

For information, help and counseling on birth control, pregnancy and abortion, contact Box 1424.

Tall is new Student Activities Coordinator

Mr. Lynn Hinman, coordinator of student activities, has resigned from his post. He plans to devote full time to his local real estate business. Roth W. Tall, Jr., assistant director of alumni and placement at Middlebury College, has been named to replace him.

Following his graduation from Middlebury in 1965, Mr. Tall worked for nine months as an assistant planner in Washington, D.C., with the National Capitol Downtown Commission, Inc. He then entered the Army as a 2nd Lt. of Artillery and was assigned to duty in the Demilitarized Zone of Korea. Serving as a battery commander there, he rose to the rank of Captain and earned the Army Commendation Medal and Armed Forces Expeditionary Medal. He completed his tour of duty at Ft. Sill, Okla. as an instructor in the Gunnery Department where he received an Oak Leaf Cluster to the Army Commendation Medal for his work. Mr. Tall first joined the Middlebury staff in 1968. In his new post he will coordinate the scheduling of the many student activities held during the college year and serve as advisor and counselor to the numerous student organizations on campus.

Vt. Symphony Will Play Here Sunday

The Concert-Film Series opens this weekend with two events.

Leading off the seven event concert series is a program by The Vermont State Symphony Orchestra, 8:15 p.m. Sunday, Oct. 11 in Memorial Field House. Diana Egbers will play the Mozart Piano Concerto Number 17 with the orchestra in a program which will include the Barber Symphony and the Carneval Overture of Dvorak. The Orchestra, under the direction of Alan Carter, professor emeritus of Music at Middlebury, will make its 34th appearance with the Middlebury Concert Series. Admission to students and faculty is by I.D.

The Film Series offering, scheduled at 8 p.m. Saturday in Dana, will include two German films, "Siegfried and Kriemhilds Revenge" under one title "Die Nibelungen." Directed by Fritz Lang, the films are considered the epitome of German studio production. There will be an admission charge of 50 cents for students.

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news shorts

Two More Students Voted to EPC

The Educational Policy Committee has voted to place two more students as voting members of the committee, but the change will not be effective until next fall. A similar move was defeated last spring.

Kunhardt Elected President

The following persons were elected to the College Council in Tuesday's elections: David Kunhardt, student President, Marshall Forstein, Bill Pettit Elliott Polebaum

King Associate to Speak

Dr. Benjamin Elijah Mays, President of the Atlanta Board of Education and for nearly three decades the President of Morehouse College, will deliver the sermon in Mead Chapel at Vespers on Sunday, October 11, at 4:30 p.m. According to the Chapel Committee, this is the first of several Sunday Vespers services which will be held in lieu of the customary Morning Worship.

Long a leader in black education, race relations, and the Ecumenical movement among Christian churches, Dr. Mays has written four books and over a hundred articles. A native of South Carolina, he graduated from Bates College, took his Ph. D. at the University of Chicago, and has received many honorary degrees from colleges and universities, among them a Doctor of Civil Law from Middlebury in 1969.

Former mentor and close friend of the late Dr. Martin Luther King, Jr., Dr. Mays delivered the eulogy at Dr. King's funeral.

GREs on October 22nd

The Miller Analogies Test, required by some graduate schools for admission, will be administered at Middlebury College on the following dates: October 22, 1970, December 10, 1970, February 24, 1971.

Time of administration will be 4 PM on each of the above dates. Students and others intending to take the test on a particular date must register with the Warner Secretary at least one week before the date of the administration. Information about fees, etc. can also be obtained from her.

NIXON'S MAN ON CAMPUS

by Ted Hobson

As the nation's college students lean more and more toward the left, the campus representatives of Nixon's own political party, the Young Republicans, have been able to retain at least a small constituency in Vermont colleges, where the Young Republicans have taken an unusually strong stand in favor of Nixon's policies, including the Cambodian invasion.

Leading Vermont in their staunch support is Jim Douglas, a Middlebury student and President of the Vermont Young Republicans. Perhaps a sign of the times, the Young Republicans offer myriad chances for advancement, and Jim Douglas is not only Vermont YR President, but also Secretary of the New England Young GOP, and ex-President of the Middlebury Young Republicans.

In relation to Vermonters, Douglas' conservative outlook might pass unnoticed, but on a college campus Douglas is somewhat of a political loner, defending Nixon's Supreme Court nominees ("It was too bad for the Northern Liberals to get together and block a nomination like that"), his segregation policies (I'm not sure there is segregation"), Vietnamization ("a very admirable plan") and even the Cambodian invasion ("I personally would have liked a little more").

If somewhat archaic, Douglas' political opinions and prejudices have proved to be a boon for the local Young Republicans, where a virtually extinct chapter has been transformed to an enthusiastic, if diminutive, organization. Douglas becomes increasingly vague whenever membership figures are requested. At one point he claimed fifty members, but the figure, perhaps a party offshoot of the body count, represents every person who has signed up at the activities fair in the last four years. Ten to twenty members of varied involvement would be a more accurate assessment; eight freshmen signed up the the group this fall at the Activities Fair.

Nor are the activities — political education and doing political "leg-work" — particularly glamourous, but, as Douglas points

Continued on Page 7

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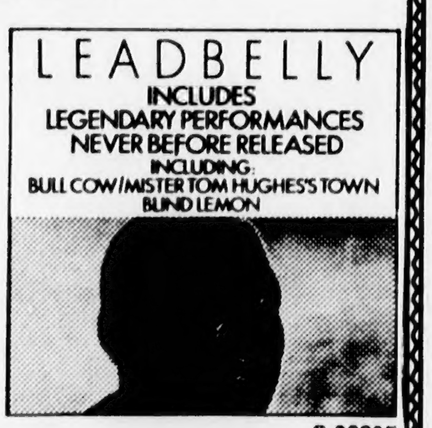

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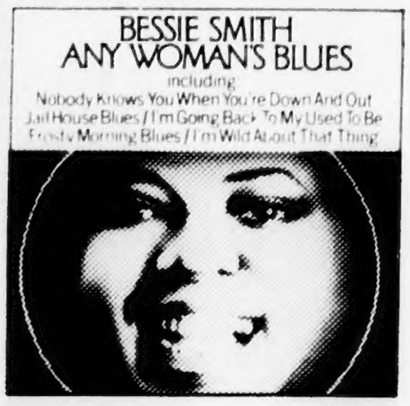
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Student Religious Groups on Campus: Middlebury Follows National Trend

Churches of all sorts are still losing attendance. Our established religions daily suffer criticisms more from within than without. Belief in God is not fashionable. And yet, throughout the country, groups are reviving religious fervour and are spreading the words of different foreign religions. Why? How can these two trends be simultaneous?

Colleges seem to be the center of these processes. For at least twenty years, Universities have been blamed as the cause of increasing Atheism and agnosticism. Most college professors, willingly or not, teach 3 basic anti-Theist tenets: 1. Men alone are responsible for their success or failure, that is, there is no Being which has predestined men's behavior. 2. Relativism. Differing systems of thought and morality can have their own validity. and 3. Rationalism. Demonstration using Reason is more valid than emotional conviction. In short, college professors and curriculums tend to be rationalist and humanist, not religious.

But at the same time Colleges rather openly respect a whole range of religious thought and practice. Some would say that this is the chief cause of the lack of interest in established churches. Many students, though, pick up the opportunity and venture into sects which are new to them, and, occasionally, they remain a part of that religion. In fact, there is much evidence of revived interest in religiosity. Why is this so?

In an attempt to answer this question, I conducted a series of interviews with leaders of four of the religious groups on campus. This in no way can answer the questions about the trends of all students in the country, for Middlebury may not have a cross-section of beliefs similar to those of students elsewhere. Nor is it intended to be an all-inclusive view, but some of the points to be found in the interviews do have wide application.

It is hoped that one will find in these interviews not so much the position of each group as the reasons for the individual's pursuit of a religion with a group, and the meanings and hopes that this entails. The merits of the different philosophies are not in question here. Rather, the depth of the thought and belief of these four people is the important thing to be witnessed.

The five basic questions which were posed to the representatives of the groups were these: 1. How do you see the formation of your group in relation to the Established Churches? 2. Why do you practice as a group and not individually? 3. What is there in particular about your faith which is attractive to you? 4. How does your faith look at science (or, in the case fo Christian Fellowship, rationalism and Humanism in general.) and 5. How do you see the future of your faith?

Eileen Kelly, the president of Christian Fellowship, has been thinking a great deal about the very questions, so she was prepared with full and articulate answers; which she was obviously pleased to give. First, she saw that the reason for the lack of interest in the established churches is directly linked to the quest for new religious groups. With the birth of Humanism and Liberal Theology, the church and the arts started to go astray. When man can be his own judge, when absolutes fall, the result is despair and confusion, as witnessed in such trends as Dadaism and Existentialism. Thus, "Christianity is the antithesis of Humanism."

Churches have, as a result of liberal theology, been led astray. So the new movements in religion are back to the original teachings of Christ, the only Son of God.

As for the reasons that students choose to delve into religion at all, Eileen felt that we are given by God a desire to know him, and students are "honest enough to know that reason alone cannot answer their questions for what life is really all about and what truth is."

Eileen Kelly *(Photo by Jenny Tippens)*

But why should one pick the Christian Fellowship organization in particular? Miss Kelly gave three reasons:
1. She feels that with study of the Bible, one can see Christianity holds the absolute Truth, and she, for one, feels that she should inform others of this. "You can't compromise on Truth", Eileen said with a smile and a shrug. 2. People who do find a proper relation with God will become more mature, "and it is very inspiring to see someone come to God and be accepted by him." Indeed, Eileen was clearly enjoying even the mention of this. And 3. She would like to make more people aware of the oversees Christian Service, and the possibility of spreading the Word of God all over the world.

Continued on Page 9

Review
Notes From Underground

by ROBERT KELSEY

With the Cinema Club presentation of Luis Bunuel' *Un Chien Andalou* and Jean Cocteau's *Le Sang d'um Poete* (together on Monday in Dana), Middlebury College is provided with perhaps the most historically pertinent introduction available to the New American Cinema, today's "underground" film.

They are particularly appropriate at this time since they are the perfect prologue, spiritually and technically, to the Cinema Club's upcoming Underground Film Festival: there will be more than nine hours of films shown over three days, a total immersion in American personal cinema as it has evolved over the past 20 years (November 20,21,22 in Dana Auditorium.) Many viewers will then agree with the recent statement of Jonas Mekas that while "underground movies do not change votes", they are the "cinema of the new regime"; they are "for and by revolutionaries." A careful consideration next Monday of these first time films of Bunuel and Cocteau will prove that this commentary was equally valid 40 years ago

Collaborated With Dali

Un Chien Andalou, directed and produced by Bunuel, and written in collaboration with his fellow Spaniard, Salvador Dali, was premiered in Paris in 1928. Although he had studied the works of Freud with great care a few years earlier at the University of Madrid and was obviously deeply impressed, his film was conceived outside of the French

Continued on Page 9

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TO THE EDITOR:

Two of our boys had a serious accident last Sunday on the Middlebury College campus. They are now very much on the mend due to the fact that they were receiving treatment in an incredibly short time after the accident occurred.

This happened because a group of Middlebury students did all the right things and did them immediately. Within minutes, someone had called an ambulance, notified the police, campus security and had alerted Porter Hospital.

These same young men also helped carry the stretcher out of the building and into the ambulance. They were present with a strong right arm to comfort and help Mrs. Murphy at the scene.

We don't know who any of them were. We would like to convey our heartfelt thanks to each of them. Middlebury College can indeed be proud of the clear thinking and feeling of these young men.

We would also like to extend our appreciation to Mr. Sargent of your Campus Security Group. His quick help and compassion will be long remembered.

We are most sincerely grateful.

Mr. and Mrs. Wm. C. Murphy

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Editorial

Nixon on Vietnam

...In my talks with leaders all over the world, I find that while there are those who may not agree with all our policies, no world leader fears that the United States will use its great power to dominate another country or to destroy its independence.

We can be proud that this is the cornerstone of America's foreign policy.....

---Richard M.Nixon
October 7, 1970

How does one make "the most comprehensive statement ever made" about Vietnam in fourteen minutes? Richard Nixon tried on Wednesday night and what he had to say about the nature of the war was more revealing than his specific proposals for renewing negotiations at the Paris peace talks.

The proposals themselves were indeed new for the United States. Nixon called for an immediate, stand-still cease-fire throughout Indochina, the convening of an Indochinese peace conference, and the unconditional release of all POW's on both sides. He indicated a willingness to negotiate a timetable for complete American withdrawal from Vietnam as a part of an over-all settlement. And he even agreed that the Geneva Accords of 1954 remain a valid basis for such a settlement.

The problem is that the Geneva agreements, if implemented, would have resulted in the re-unification of Vietnam fourteen years ago. They provided for the temporary partition of the country, pending national elections which the U.S. and the U.S. - backed government of Ngo Dinh Diem later prevented from occuring.

Vietnam was then and is now one nation. Yet President Nixon persists ins speaking of North and South Vietnam as two nations, each of which should be "free and independent." The freedom and independence of the Vietnamese people is what twenty-five years of revolution and civil war have been all about. The North Vietnamese fighting American troops in South Vietnam are not "foreign aggressors." Nor is the fact that we now have a Second Indochinese War, with fronts in Laos and Cambodia, due to North Vietnamese "aggression" in those countries. As Mr. Nixon acknowledged, the various conflicts in Southeast Asia are all related; they are all the result of America's refusal to respect the neutrality of Laos and Cambodia and to accept the re-unification of Vietnam under indigenous Communist leadership.

The best hope for Mr. Nixon's "just peace" lies in American acceptance of the plan recently proposed by the NLF-PRG delegation at the Paris talks. The U.S. should agree to remove all its troops from Vietnam by June 30 of next year, in return for the guarantee of a cease-fire during the withdrawal period and immediate talks on the repatriation of American prisoners. America's forcible intervention into the internal affairs of Laos and Cambodia must cease, and the nations of Indochina must be allowed to determine their own future free of American interference. The alternative is many more years of fighting, with the U.S. continuing to support unrepresentative native elites in brutal civil wars against their own people.

S.E.

THE CAMPUS

Opinions expressed on the editorial page do not necessarily reflect the official position of the College. Signed columns, letters and articles are the responsibility of the writer.

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Freedom to Breed : Social Cons

"Population, Resources, Environme

by WAYNE BELL

The world is finite; there are limits to the number of people it can support, to the amounts of the various resources that it can yield, and to the degree of environmental pollution it can assimilate. Widespread knowledge that such limits exist is a rather recent phenomenon, but modern ecology has finally clarified that we are living on, in Kenneth Boulding's words, "Spaceship Earth." Beginning with Rachel Carson's Silent Spring in 1962, a rather extensive literature has developed suggesting that these limits are being surpassed, making man an endangered species. Population, Resources, Environment by Paul and Anne Ehrlich is a recent addition to this literature.

It must be noted that concern for mankind's future is not limited to popular books; scientific meetings are now commonly punctuated by papers on the "environmental crisis." Despite such widespread concern, including the recent report on environmental quality commissioned by the President, little action has been taken to resolve the problem. I believe this inaction has a very important basis that can be traced to certain widespead beliefs and faults appearing in the popular literature. These faults are as blatent in the Ehrlichs' book as anywhere else.

Despite its general title, this work is primarily about population growth and its ramifications. Their justification is straightforward: "whatever your cause, it's a lost cause without population control." Such a statement is simple enough to be axiomatic; however, enough good scientists, demographers, economists, etc., have taken sufficient issue to warrant a closer study.

The crux of the problem can be narrowed down to this: population cannot increase indefinitely, yet the checks generally proposed for its control are curiously coercive. The Ehrlichs discuss some of these checks, ranging from family planning through various taxes on children (or rewards for not having them) to compulsory sterilization after x number of children. Family planning, designed to permit parents to have as many children as they want to have is dismissed as an insufficient method of control. Thus, according to the Ehrlichs, population control in any real sense can be achieved only through some form of coercion.

Like most population-control advocates today, the Ehrlichs give scant consideration to the possible social consequences of fertility regulation; their thorough discussion of the potential problems generated by population growth suggests that they believe such consequences are worth the risk. Garrett Hardin, in a paper presented at last year's Brookhaven Symposium, expects social turmoil, but his message is entitled "Not Peace, but Ecology."

Despite the potential gravity of overpopulation, the social consequences of involuntary birth control must be considered if one is to make intelligent choices. To my mind, war and social upheaval are both highly undesirable, whether caused by lack of food or by social repression. Many well-meaning scientists are potentially playing into the hands of ultra-right political groups by not considering such possibilities. Compulsory population control is easily turned into arguments for differentially limiting reproduction of certain minority groups. No ecologist advocates this, yet racial overtones are already present in current family planning programs, leading to suspicion and rejection in more than one ghetto area. The argument "Why should I have only two children when Mr. X has 4 and his family gets a bigger share of the pie?" is blatantly racist, yet who has not heard it?

Population control cannot be instituted as if in a vacuum; the current social problems in this country alone make such programs difficult and perhaps dangerous to attempt. By omitting any discussion of such problems the Ehrlichs bias their argument and this bias limits their ability to accept other developments that pertain to the population problem in general.

Political freedoms, once lost, are not easily regained. Scientists who would have us give up such freedoms must realize that freedom to breed will not be the only one lost. The Ehrlichs do not claim to know the consequences of such action; I would certainly hesitate to make such a decision until I had studied the alternatives carefully.

Other arguments against population control are dismissed by the Ehrlichs as if they were somehow sacrilegious. In the teacher's manual which accompanies their book, they write, "Freshmen are usually able to demolish the 'logic' of virtually anything written on population by Colin Clark without any prodding." Maybe so. But Japan, once cited as a model for population control, has recently adopted the official position of increasing family size once again. The reason follows some of the "logic" of Colin Clark: the structure of the Japanese population is rapidly becoming one of large numbers of elderly being supported by small numbers of workers. Why should Japan place herself under such a socioeconomic burden while the rest of the world watches?

Linked closely with oversight of some consequences of enforced population control is the tendancy to attribute current social ills to population growth. Thus, a solution for the population problem becomes a kind of panacea for such ills, diverting attention away from current problems that demand solution. To be sure, the Ehrlichs state that no such panacea exists, yet this is difficult to reconcile with their statement that all causes are lost without population control.

Judith Blake has shown, however, that a whole array of political injustices tends to foster population increase. In a recent study at Yale University, a positive correlation was found between low population growth and such things as stable political institutions, cheap legal abortion, inexpensive health care and an adequate social security program. For example, in most underdeveloped countries only a fool would willingly have less than three children. The only politically stable unit in these countries is the family, children being the only insurance a parent has toward security in old age. No amount of U.S. aid toward population control will change this situation as long as we encourage the existence of governments having limited popular support. Even in this country the situation is far from ideal. Social Security is more like a dole for the aged than a program of help. Various forms of social

There is a chance your children will wish they had never been born.

sequences of Population Control

ment" by Anne and Paul Ehrlich

repression already existent will be supplemented rather than alleviated by coercive fertility control.

Another less obvious but very important contribution to family size in developed countries is the mystique of motherhood accompanied by the denial of a range of occupations to women. The effect is to place women in the position of electing early marriage, a most unfortunate circumstance because even a slight delay in the age of the first birth can have a profound effect on the total birth rate. But in the absence of suitable job opportunities and of cheap, reliable day-care facilities for those that can find employment to their liking and education, motherhood remains the most attractive alternative to many American women.

The above social problems exist independently of any population crisis and they can be solved. There is good reason to believe that such solutions will lead to voluntary reduction in birth rates. The Ehrlichs would have us choose compulsory reduction with unspecified consequences. They quickly pass over recent advances in food production as being insufficient to feed the growing population of the world. If one accepts their point of view, this is perhaps a justifiable conclusion. On the other hand, if corrective social measures are taken, increases in food production might well provide enough time for voluntary birth reduction to take effect. In this perspective, any sound advance in food production may be important indeed.

While there is much food for thought in the population and resources portions of this book, by far the most valuable is the brief chapter or so on environment, which nicely summerizes the modern concept of ecological interrelationships between organism. Despite some obvious instances of selectivity (for example, Wurster's experiment showing

that DDT reduces photosynthesis by marine phytoplankton is called by the Ehrlichs "one of the most important scientific papers of all time" -- it is in fact a rather bad piece of limited research not supported by more recent findings), such a discussion is basic to any future environmental planning. In addition, the authors are careful not to link the current environmental problems directly with population increase. This connection has been made all too often and, as Barry Commoner has recently shown, it is patently false.

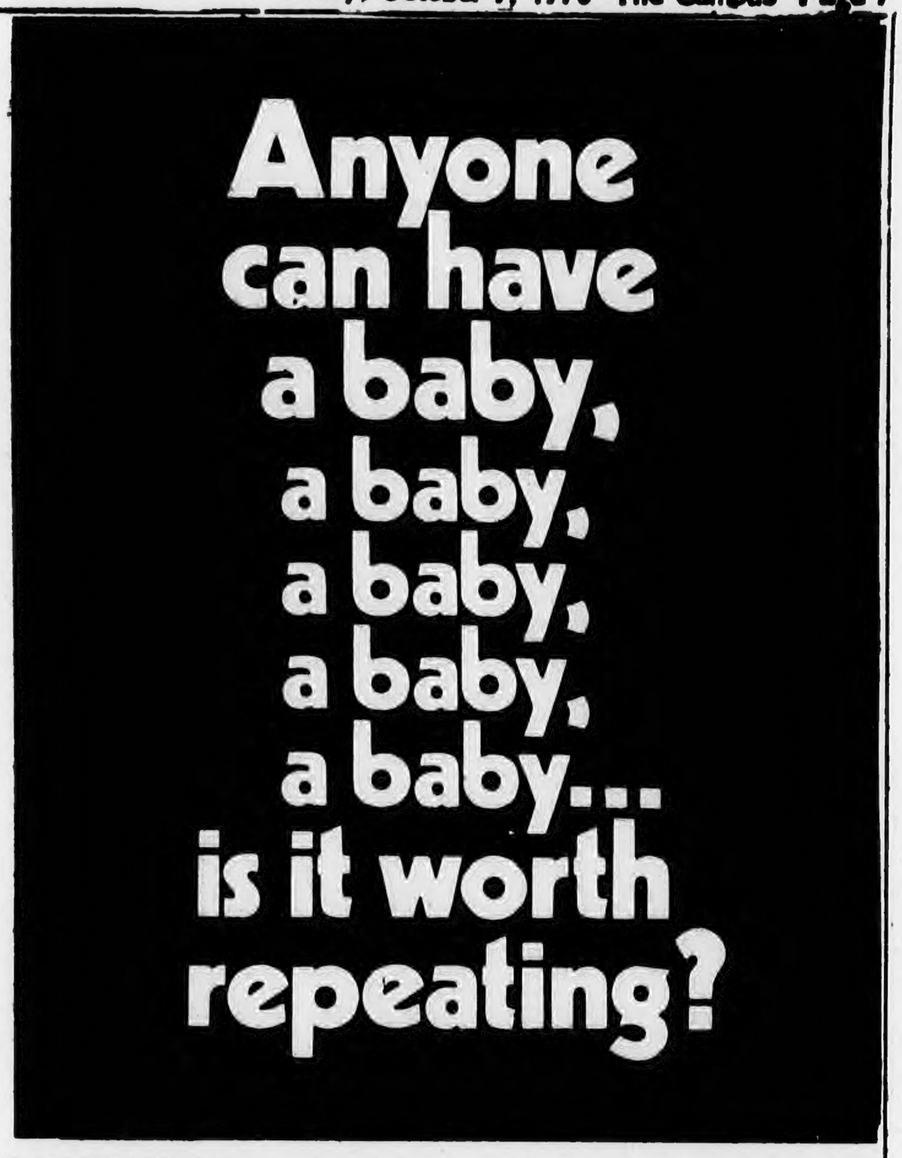
There is one further point that must be discussed in reviewing a book such as this. Considering the gravity of the situations discussed and the potential restrictions advocated in solving these problems, why is such literature so popular? I believe this popularity is somewhat of an illusion; there are groups of people with whom environmentalist literature is not popular -- the minority groups of this country and governments of many underdeveloped countries of the world, for example. Such reaction is understandable, for these are the groups who will bear the burden of the proposed remedial measures in the long run. Those most vociferous about enviromental reform and population control are all too often those who stand to lose the least by such measures. If you want only one child and know you will gain financially from having few children, compulsory sterilization is no great loss to you. If you live in the rural countryside or bask in summer on a private beach, you bet pollution upsets you. If you spend your summers camping in former wilderness areas, you are certain to be troubled by overpopulation. What about the Black in the ghetto?

The point is that most of the activists today are among the financially and socially well-off, trying to preserve their own piece of grass from intrusion. It is an unfortunate paradox that many such people have contributed more than their share to environmental problems, yet they would force repressive sanctions on other groups which already bear heavy social burdens. As an ecologist I am thoroughly distressed by accidents such as the Santa Barbara oil spill, but in my mind I still feel somewhat uneasy that so much money was readily available for cleaning up a resort beach and yet similar funds are not available for the education of inner-city children.

Population, Resources, Environment is not written to please current activists. The Ehrlichs' proposal for the re-development of America should make this clear. In addition, a new school of ecology is emerging in which planning for the furture on the basis of ecosystems management is being stressed. It is likely that private beaches and unchartered wilderness areas may find their own ecological nemeses.

I finished Population, Resources, Environment with a feeling of disappointment. Paul Ehrlich is a superb ecologist; I was hoping he would discuss the behavior of natural animal populations in order to shed some light on the human condition. I was also hoping for new solutions to the current problem. These things simply are not to be found in this work.

The population problem is indeed a potentially serious one. The Ehrlichs have gathered a great deal of information about it and have discussed it at length. This is a valuable exercise done once; I hope it will not be repeated soon, for compiling such information has given us nothing new.



Ehrlich Outlines Future On the Spaceship Earth

by David B. Van Vleck

In the New York Times on Sunday October 4, 1970, there were four items that caught my eye. Three of the headlines related to food production in the world today. The headlines read, "World food crop said to stagnate", "Filipino children hurt by poor diet" and "Sea is discounted as source of food."

The gist of the articles was that 1) because of a standstill in food production in 1969 there will be less to eat in almost all the underdeveloped world where population increases by 2.7 percent yearly. 2) children aged 9 or less make up a third of the Phillipine population and 50 percent of these children are malnourished, 6 to 7 percent so badly that they are probably seriously retarded, and 3) that only 10 percent of the oceans are rich fisheries and these are being fished to a maximum efficiency now. The fourth article was entitled "Why there may be a shortage of heating fuel" and considered the present lack of oil, gas and nuclear power facilities that could lead to unheated homes, idle factories and power shortages in the northeastern and midwestern United States this year.

Food production, power production and baby production are but three interrelated forces acting today to determine the standards of living that future humans will have on our spaceship, earth. In order to eliminate the probability of catastrophe, in whatever form it might come, various writers, scientists, sociologists, politicians and others, have advocated mechanisms that should be accepted by all human beings.

Paul and Anne Ehrlich are two such people. In their book, Population, Resources, Environment they review many, if not most, of the ecological factors of the environment that are in jeopardy today. They suggest what they think must be done in order to balance the equation between population and the ability of the environment to support that population.

Their thesis is simple, namely, that most of the problems of the world, whether military, social, agricultural, ecological, economic or political will be compounded by a swiftly growing population. Their solution is to stop population growth, at least until we know how to raise the minimum living standards of all people now living. They demonstrate that this task is formidable in this era of rising expectations when the world's population is expected to double in the next 35 years.

Even for our relatively educated and motivated population in the U.S., we must average about two children per family to stabilize by the year 2000; to stabilize now we must average 1.2 children per family for the next 20 years. This puts into perspective what the rest of the world must do if it should try to stabilize its population soon.

The Ehrlichs base some of their thesis on facts, some on assumptions, some on guesswork or prognostications and some on opinion. The factual part is most pallatable to all readers and includes their discussion of past and present population data, age structures, rates of growth, success of family planning programs, present methods of birth control, ecosystems, food production and various factors that we know are environmental threats to man.

Whenever anyone discusses the future, guesswork, prognostication and opinion enters the picture; here is where any author is vulnerable. Optimum carrying capacity and optimum population are cases in point. The Ehrlichs think that the U.S. should stabilize their population at 50 million (we have 205 million now) if we wish to maintain our present standards of living indefinately. Any of us can disagree with this idea because we all define "standard of living" by different criteria. Colin Clark, an optimistic Englishman, thinks the world can feed over a hundred billion people (we have 3.5 billion now) if we accept algae as our main diet. Here is where our individual values enter the picture; here is where the possible alternatives become apparent.

Ecology has been a very neglected discipline until recently. It has not been popular

Continued on Page 11

Nixon's Man on Campus...

Continued from Page 3

out, in a Republican state, there is not much that the Young Republicans have to do. Douglas' own activities are little more exciting, mainly speaking at Rotary and Kiwanis meetings and attending party functions.

If Jim Douglas is an unusual figure on a college campus, he is at home in the heart of America. As he willingly points out, the silent majority is a minority only on college campuses, and where the liberals are weak, the Republicans are strong, and therefore in office.

Thus Douglas, to whatever extent he is a spokesmen for his Republican colleagues, affirms support and faith in the American System. Whereas an aspect of status quo, such as corruption in Congress, might be undesirable, it is not malignant. If people really care, the government will change. "The object of the government is to serve the people." When it does not, when Congress remains corrupt, then the people will change it; and if they do not, Jim Douglas is not going to hit the streets.

He sees most dissent as "healthy." Everything has a function within the political system which, encompassing all, endures all. Perhaps the basic tenent of Douglas' brief political philosophy is that problems will come and go, and the system will stand. Thus those concerns that cause anguish in others hardly bother him, even when he agrees that a problem exists. His assumption is that the system is functioning well; if a particular crisis is not resolved, then the voters do not really care, in which case it probably didn't matter much anyway. For Jim Douglas the system is working.

Panthers Take Third Straight- Face Powerful Williams Next

by Jeffrey Freundlich

In an awesome display of power and balance, the Middlebury Panthers ripped apart their third straight victim, W.P.I., by a score of 46-0.

After fumbling away the ball to W.P.I. on the second play of the game, the Panthers settled down to business and recovered a W.P.I. fumble four plays later. Minutes after, Freshman Frank Cooper was in the end zone with a pass from Metayer.

On the Engineer's next series, John Cruise intercepted a pass from W.P.I. QB Joseph and soon Bill Desalvo took one over for the Panthers on a short run.

There followed an exchange of interceptions and punts until only a minute and a half remained in the first half and then Cooper took another across on a short pass from Metayer. The half ended with Middlebury running out the clock after an interception by Panther Safety Goldberger.

One minute into the second half, Freshman flash James Williams raced 39 yards for a TD after snagging a pass from Doug Cramphin, who was in for Metayer.

After another interception by John Cruise, Pope ran 16 yards for a TD set up by a pass to Williams. Middlebury was unable to score again until two minutes later when Pope took another one over from the three. It was at least a minute before Goldberger was able to rip off another Engineer pass. Once again, Pope ran it in from close to the goal line. This ended the scoring for the game.

The Panther defense also had quite a day. Besides shutting out the Engineers, they dropped W.P.I. quarterbacks five times while passing for a total loss of 45 yards. The backs intercepted six passes, three by Cruise, two by Goldberger and one by Frosh Pete Culliman in the closing minutes of the game.

Altogether, it was a very satisfying day for Middlebury. Known as primarily a passing team, the Panthers proved they could run as well, even against a physically much larger team. Cooper was the most consistent performer as Midd rolled up 284 yards on the ground. McNeil Pope, Desalvo and Geiger also ran well.

Next week, the Panthers face what is probably the toughest team on this year's schedule. Williams, a team that has beaten Middlebury 36 times in the last 43 games, and may have a shot at this one. They possess a powerful offense centered around Terry Smith, whom Coach Anderson calls the best quarterback his team has faced yet. They also possess a potent pair of running backs, Kubie and Gallagher. Still, Middlebury's most explosive team in over ten years has a very good chance of overcoming the Ephmen and going all the way with the passing of Metayer, the powerful punch of McNeil and Cooper, and the receiving of record-breaking Lee Cartmill.

If the Panthers can rise to the challenge of the powerful Ephmen, it can well be another win for the up and coming team that has already won more games than Middlebury teams have in the past two years.

Middlebury Booters Bow to Ephmen, 1-3

by Carleen Irwin

Williams' powerful soccer team defeated an uninspired Middlebury team Saturday by a score of 3-1. The Panthers, unable to come alive throughout the game, fired only 14 shots to the Ephmen's 24, and had only two corner kicks to Williams' ten.

Dave Shaw scored Middlebury's lone goal in the fourth quarter when the Williams goalie misplaced the ball. George Barr, the Midd goalie, made fourteen saves but could do nothing about the lethargic Panther offense. In the first half the Ephmen scored on a shot from three yards out, making it impossible for Barr to touch.

The other two goals for Williams were on an open net in the third period. George Barr was out on a corner kick when the second goal was scored, and had just stopped the ball when it bounced free and the third goal was scored.

Next week, Midd faces formidable Springfield at home. Springfield played Dartmouth, whom the Panthers defeated, to a 1-1 tie, but Springfield allegedly dominated the game. Springfield has much greater depth than Midd, so the Panthers will have to count on their good defense against a well- coordinated Springfield attack.

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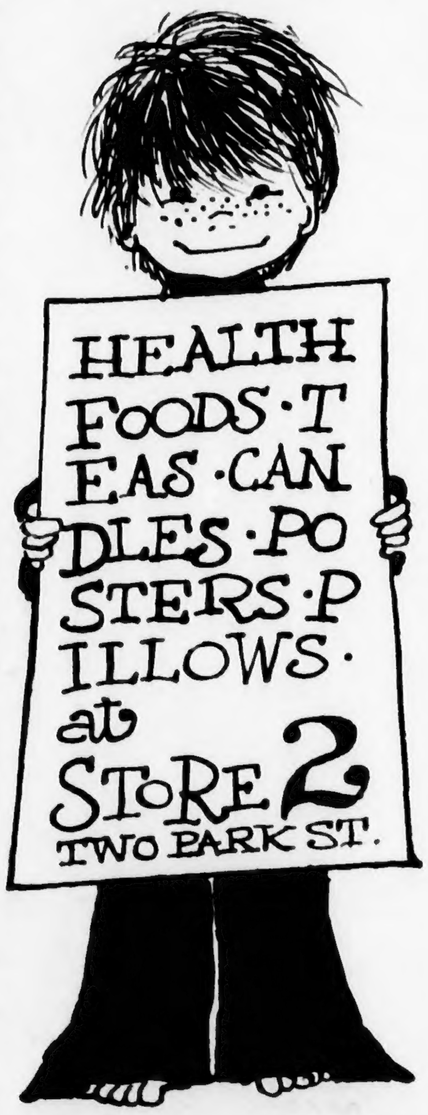

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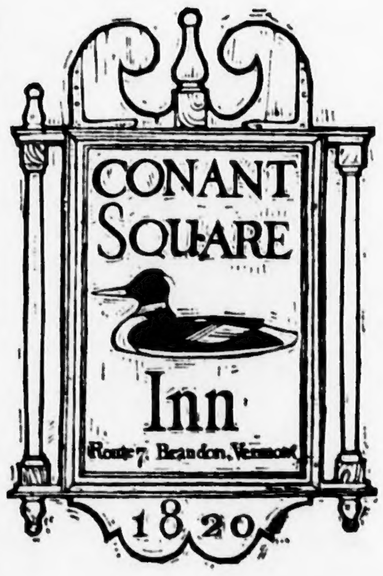

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Religion...

Continued from Page 5

As to the future of the Church, she said: "I don't think it will become more popular." But the Church will probably change drastically to small home groups. And there is another problem which is especially acute with College students, and that is scepticism. Today, when there is no complete proof, when there are fuzzy aspects of thought in a system, people become sceptical of the whole system, and the educated are particularly prone to this.

This last realization runs through all of the interviews, with a slightly different standpoint in each one.
sldkdjf;a

Bill Collins, the chairman of the Baha'i group of Middlebury, was very generous in the amount of help he provided me for better understanding the Faith. His opinion of the phenomenon of falling popularity of current Churches and the rise of such groups as the Baha'i is this: "People want to get back to the original spiritual teachings of the messengers of God, clearing away the dogmas that have arisen since." In this sense, the Baha'i Faith is similar in outlook to the Christian Fellowship view; The original Words of God are the valuable part of Religion, and the wanderings of the individual churches may have taken them off the right path.

But in this very important aspect the two Faiths are different: The Baha'is believe that not only Christ but also Moses, Krishna, Budda, Zoroaster, Muhammad, and Baha-u'llah are all equally valid messengers of God's Words, and they should all be accepted. And, perhaps because of this wide span, the emphasis of the faith is not so much on its substance as on its goals, which are clearly spelled out; The realization of the oneness of mankind, equality for men and women, elimnation of prejudice, universal compulsory education, a spiritual solution to the economic problem, and world peace, among others.

He chose to be a part of this group not only because "the spiritual power of the individual alone is limited", but also because there is "great spiritual power in a group". Indeed, the whole prospect of the Faith becoming known (as opposed to 'popular') is one of the strongest forces behind the members of the Faith.

Bill defined the relation between the Faith and Science using one of the analogies of Baha'u'llah himself. Science and religion, he said, were like the two wings of a bird, both being necessary for its flight. If Science grows too large and powerful, then the bird will fall into destruction. And if Religion grows too large, the bird will spin off into Superstition. Each obviously must accept and work with the other.

I left the interview with the impression that the Baha'is are very optimistic about the future of world religion, and of the coming together of all of the different modes of worshipping God. Bill spoke of the existence of a chapter of the Baha'i Faith in every country in the world, and of the increasing awareness of the oneness of mankind.

Now we shall look at the sect which has tried to form a synthesis of the scientific method and spirituality,
kdkdkdkkf

Peter Bergdorff, the leader of the organization, was quick to define his view of the relation of Christian Science to the rest of the Christian churches. Christian Science is "not a traditional church. Churches are so steeped in Tradition that they don't really relate to kids' and their problems, or anybody's problems, for that matter."

Peter said that people can work out their own life problems individually. And furthermore, "Any sort of thinking is individual in one sense, and ultimately it is your own problem to deal with....Some can make it on their own, and are in fact good Christian Scientists even though they do not call them selves that. But, why do we go to classes and share learning? Isn't it easier to use the work of others, as it is for a chemist?" Christian Science is a practical set of methods for solving problems which can be taught in Peter's view.

I think it is safe to say that the main reason for choosing this faith is the combination of "demonstrable, proven methods" of solving life's problems and spiritual ideals. On the one hand, there is the notion that "If it works, it has value"; and on the other hand, there exist the ideals which say that "Only the spiritual is real. Our true identity is spiritual and perfect, but we have not made it yet."

Peter explained that it is very difficult to communicate to people, that "Material things and problems are, in a sense, 'unreal'." Most people do not listen to the rest of the teachings and walk away with words like: "I'll go to a doctor, thanks." It is also hard to convey that sensuality by itself is wrong.

Nevertheless, Peter sees a possibility of universal acceptance of, if not Christian Science, some kind direction from God which will bring us closer to the life of Christ. People are searching in crazy and good ways to find some answers on how to live. Indeed, he said, "It has to come sometime. And the reasons (for accepting CS) are sensible and logical."

We can now easily see certain trends in all of the interviews, and there are: that the members of Faiths are quite sensitive to the problem of the acceptability of their thoughts to non-believers, to sceptics. And the faithful derive a good portion of their inspiration in the prospect of world-wide influence.

Peter Bergdorff *(Photo by Jenny Tippens)*

The Hillel group's past president and still active member, Joel Levenberg, described Hillel in this way: "Hillel is not a religious group

Continued on Page 11

Underground Notes...

Continued from Page 5

surrealist groups which were in the cultural avant-garde at the time. After a very close and, it is said, a dubious look te *Chien* by Andre Breton, it was acclaimed a surrealist masterpiece, and Bunuel was actively welcomed into the difficult embraces of such as Aragon, Eluard, Picasso, Duchamp, Miro, and others.

Not unlike their work at the time, *Un Chien Andalou* is a very personal dream fantasy, the non-narrative journey backward and forward in time of an ego-hero struggling with his own passionate frustrations -- existential and sexual. The tone is violent, at times sadistic. The film tends to shock the audience as much by its disconnected and irrational imagery as by its blasphemous treatment of sex and the clergy. Yet the shock is "intended" to jolt us out of this world and into the multilayered psyche of the filmaker. Bunuel himself has said that his film has no symbols and, if any at all, the only "meaning" is an invitation to murder. Perhaps this is true, but the meaning, if one must look for one, has to come out of the personal involvement of each individual viewer as he experiences Bunuels disjointed vision

Universal Obstruction

Totally, the projected sense is one of universal obstruction, constant super-real obstacles to the hero's progress into himself. Maybe, as some surrealists would have it, this is the only true reality. Because it is so private a matter, however, a new approach must be taken to this film -- an intellectual rejection of the usual kinds of seeing for a more passive openness, a freer reception of the images. This is, in reality, visual poetry which must be contemplated many times for it to enter one's experience with any kind of validity.

For example, looked at in this way, one of the more outstanding scenes of *Chien* might interconnect with our own subsurface circumstances: two dead donkeys: eyes cut

Continued on page 11

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Religious Groups. . .

Continued from page 9

per-se, but its activities are geared to the Liberally-minded; the reality of Judaism today." The function, as I understand it, is not so much religious as cultural. The group meets to decide on the observation of Jewish holidays, to review and discuss the situation in Israel, and bring to one another their understanding of Judaism. Joel said that their Sabbath meetings on Fridays were poorly attended, even though some of them are political, poetic, or cultural. He was quick to point out that he would like to see more concentration on Judaism than on "Being Jewish", but "No attempt is made to force opinions."

In trying to ascertain where Hillel stands in relation to Established Judaism, I learned that there are several different branches and stages of religion among Jews, enough to include interpretation of Scripture for conservative, orthodox, and reformist groups. These splinters of Judaism were formed when the "legalism" stage of the religion fell. That is, when the synagogues stopped "forcing dogma down upon its constituents", a pluralistic system evolved.

Joel explained that the reason for the simultaneous fall of formal Religious practice and rise of less formal groups is roughly this: "The Churches and Synagogues have become hypocrites...People who are interested in a belief in God compare the original scriptures with established churches, and they find a lack on continuity...And people are trying to find their personal faith. And rather than compromise their own faith, they would rather come together and form their own groups or 'go it on their own'."

I asked Joel what there was in particular about Judaism which attracted him, and he turned the question around and asked "What is this religion supposed to do?" And then he preceeded to reply: "Judaism does seek to bring men closer to God, but it does not know God through Christ but through 'righteous living'." (As with Christian Science, Christ is seen to be the example for the highest development of righteous living.)

Joel agreed that a "general humanistic education is abhorrent to a fundamentalist view.. But not to the Liberal view, which is that God has given man the capacity to know through Science and other things. So it is not only acceptable but good...It is man who has the option of using knowledge well or badly."

Joel answered the question of exclusivity of Judaism with an analogy of his own making: "God is like a gem - symmetrical and perfect in every respect. Each Religion sees the gem from a different side, and even though it appears to have a different kind of symmetry, it is one and the same jewel."

My apologies for any misrepresentations of the views of the groups and for omission of any mention of the Newman Club, the Friends Society, or the numerous loosley organized religious thoughts here at Middlebury, but time and space have limited any other possibility.

But nevertheless at least one conclusion can be gleaned from the juxtaposition of these different Faiths: We can see the consistent answer to our original paradox of rising fervour in surroundings which seem at least indifferent to Religion: There is, and perhaps always has been, something in many people which drives them to seek authentic and systematic answers to life problems which Religions have been able to provide. Now this not a total explanation; the reader surely has much fuller views, but that is as far as this sceptic can go.

To close, let me relate Bill Collins' remark to me when I confessed belonging to that group of "sceptics", just in case any reader is also one: "Good. That means that when you find some answers, they will mean all the more to you".

Population. . .

Continued from Page 7

among scientists, and thus ecological studies have not been well funded. Our understanding about the condition of the environment is poor. Thus, it is difficult to judge how fast man is changing various aspects of the atmosphere, the oceans or the land. Man has added half a million chemicals to the environment in recent years, and continues to do so at the rate of 300 to 400 every year. We have recently learned some effects of DDT and mercury, but we know little or nothing about the rest. The Ehrlichs' opinion is that we are playing Russian roulette with the environment and to continue to do so is the quintessence of stupidity.

The value of this book is that it gives to the nonscientist a glimpse of some major problems facing mankind today. The rectification of the imbalance between the human population and the environment on which it depends for survival will not be achieved easily. The Ehrlichs discuss some of the religious, moral, social, economic and political changes that will have to occur simultaneously to the rectification of the ecological imbalance. The authors have overdramatized some points, I think; but then again maybe they haven't - time will tell.

For those of us who care about the future, I believe this book is a "must". It is very informative, and most of us can use it as a standard against which we can measure future events as they occur.

The Ehrlichs are either right or wrong. If we think they are right and we stabilize our population and discover they were wrong we can always have more children. If we think they are wrong and don't stabilize our population as soon as possible and then discover they were right, all of posterity will bear the consequences.

Underground. . .

Continued from Page 9

out, blood on the keyboard of a grand piano (being dragged across the room by the hero) which seems to drink up the blood with its immense mouth of teeth-keys. On the other hand, as Jean Vigo points out, Bunuel is Spanish: his humor is black and, we might add, full of despairing hope - "An Andalusian dog howls - who then is dead?

Cocteau

Jean Cocteau takes himself much more seriously. *Le Sang d'um Poete* is stylistically very different from *Chien* in that it is full of tricky effects and expressionism, a technique generally avoided by Bunuel who almost seems to edit his film in the camera. Cocteau claims that his picture is not at all surrealistic and that it is simply a series of personal allegories which, as he says, "draws nothing from either dreams or symbols." However, Cocteau's poet talks to a little mouth in his hand, and jumps through a mirror which, similar to movement in Bunuel's film, leads to an imagistic system of inner confrontation with self-love, creative confusion, and finally repetitive death.

There is also a lack of narrative line in *Sang*, though a careful viewing will show a certain unity in metaphor and analogy. One interpretation suggests that this has to do with the power of art. For example, the poet wipes his hand on the face of a statue and she receives a living mouth. Again, on the other side of a mirror, he peeks through a series of keyholes and witnesses a variety of experiences, which, in a way, reflect his own confused sexuality - onanism, voyeurism, sadism, and homosexuality. A most unharmonious melange for a non-surrealistic film!

Symbolic Wound

One critic's analysis of all this is partly based on the flashback in which the poet as child receives a symbolic wound which causes his symbolic death. He believes that that this, and the rest of the film, tells something of the poet's responsibility to his art, which must be paid for in blood, and in "his total abnegation before it." This is a provocative thought, but we are all "critics" when in the theater, and the only invariable truth we have is the film itself and the undeniable fact that Cocteau was a French poet-filmaker as Bunuel was a Spanish filmaker-poet. How different yet how similar are these two cinematographic revolutionaries of the 1930's — and how personally revealing it is in 1970 to trip through their minds.

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